

846 As regards *the child*, the umbilical cord is anointed every day ;
 853 he begins to take the breast and drink the "*milombyana*," the
 — great medicine which we shall describe later on.

During these days many taboos must be observed :

The *husband* is not allowed to enter the hut on any pretext : this is not on account of his being unclean, quite the contrary. A birth does not contaminate the father amongst the Ba-Thonga as it does in other tribes. He is not obliged to undergo any medication. His exclusion from the conjugal hut is due entirely to the fact that his wife is polluted by the blood of the lochia, and he would run the greatest danger to himself if he came near.

846 All married people are also excluded (*bakhili*) viz. all those
 854 who have regular sexual intercourse. Should they touch the child, he would die. If however a woman wishes very much to go and see the new-born, she must abstain from relations with her husband during two days. Then she can be admitted into the hut. On the other hand young girls are welcome in the hut, but they must not kiss the baby during these first days. "It is not yet firm ; it is only water," as they say ; later on, when it begins to laugh and to play, they may kiss it. Even the father may do so then ; when he comes back from a journey, he holds it in his arms and kisses it on the temple. Supposing that the umbilical cord has now fallen off normally, the confinement period will be at an end. This termination is marked by two rites.

The mother of the delivered woman will have to smear with clay the floor of the hut. This is the great cleansing act which brings to an end a marginal period. It takes away all the dangerous blood, and the husband as well as all the other dwellers in the village will be allowed to enter the hut.

846 The second act is the rite of the broken pot (*ku tjibelela shirengelen*, viz. to make fire under the shirengela, the bit of broken
 751 pot used for the purpose). This is a medical treatment and a
 278 religious ceremony combined. It is performed by the family
 825 doctor on the threshold of the hut in the following way : he puts into this piece of broken pottery pieces of skin of all the beasts of the bush : antelopes, wild cats, elephants, hippopotami, rats, civet cats, hyenas, elands and snakes of dangerous kinds, and roasts

846 them till they burn. The smoke then rises, and he exposes the
 751 child to it for a long time : the body, face, nose and mouth. The
 825 baby begins to cry ; he sneezes, he coughs ; this is just what is
 278 wanted. Then the doctor takes what remains of the pieces of
 856 skin, grinds them, makes a powder, mixes it with *tihuhlu* (1)
 grease of the year before last and consequently hard enough to
 make an ointment. With this ointment he rubs the whole body
 of the child, especially the joints, which he extends gently in order
 to assist the baby's growth.

846 All this fumigation and manipulation is intended to act as a
 751 preventive. Having been thus exposed to all external dangers,
 853 dangers which are represented by the beasts of the bush, the child
 may go out of the hut. He is now able "to cross the foot prints
 of wild beasts" (*tjemakanya mitila*) without harm. Snakes will
 not bite him, at any rate their bite will not hurt him ; lions will
 not kill him. The remainder of the powder is put into a little bit
 of reed closed at both ends, which the mother has to carry with
 her during the whole nursing period in order to continue the
 treatment.

846 This rite of the broken pot is also the great preventive remedy
 755 against the much dreaded ailment of babies, *convulsions*. If a
 753 child suffers from this, they will say : "a *tlalile shirengelen*,"
 821 viz. "he did not find any help in the broken pot" and the parents
 will go to another doctor whose drugs are more powerful, to
 have the child once more exposed to the smoke. It may even
 be that a grown-up man will undergo this treatment again, if he
 has been ill with convulsions, but, in this case, the broken pot
 with its pieces of skin is put on the head of the patient, which has
 been first covered with a wisp of *cuscuta* (*hare dja yendjeyendje*).
 The great aim of all the medication of children by the "*mi-*
lombyana" is also to fight against convulsions, as we shall see (2).

(1) The *tihuhlu* are the seeds of the *nkuhlu* tree known under the name of *mafura*. They are oleaginous and the fat (*mafura*) obtained from them is very much used for external applications amongst the Thongas.

(2) In *Savage Childhood* p. 12, Dudley Kidd describes this "baptism of smoke" amongst Zulus. Some dirt is scraped from the father's body and is mixed with other drugs in order to impart to the child his ancestral spirit. Another ingredient

853 824 neta as a medicine. The shrub, which is an Euphorbiacea, contains milky sap. It is a treatment based on the principle: Similia similibus curantur.

751 278 763 864 The Thongas believe that milk alone would never suffice to make a child grow: *Nwana a kula hi miri, the child grows by medicine*, such is the adage which is universally met with. When you see a woman carrying a child on her back, you will notice hanging to the *ntehe* the reed (*lihlanga*) containing the black powder which protects against the dangers of the bush, and a little calabash half filled with water. This water is not pure water, it is the medicine called *milombyana*. This word is the plural and diminutive form of *nombo*, which means baby's ailment. There is a great *nombo*, convulsions, also called *tilo*, heaven, because this complaint is brought into a mysterious connection with the influence of Heaven (See Part VI). There is a small *nombo*; this is the infantile diarrhoea which so often troubles little children; but both diseases are supposed to be caused by the *nyoka*, the intestinal parasite, the worm or snake (*nyoka* means both) which is in every child and must always be combated because, if unchecked, it will pass from the bowels to the stomach; it will come and beat the fontanella (1) and will finally penetrate the chest. Then the little one will turn up his eyes, be seized by convulsions and die. Happily there are some drugs which have a wonderful effect on this dangerous guest! One of my neighbours, who was a convert in Rikatla, gave me their names. The first is a very common Protacea (?) with large husks called the *Dlanyoka*, "the one which kills worms." Mixed with the roots of a Leguminacea called *Nroamahlanga* and with two other plants found near the sea, it forces the worm to keep quiet. These drugs are boiled and the decoction is carefully poured into a special little pot called *hlembetwana ya milombyana* which will be kept in the hut. Every morning the mother will warm the pot a little, pour some of its contents into a shell of *sala* and give the child a

757 826 (1) *Tjaba-tjaba*, the fontanella, plays a great part in the diagnosis of children's doctors and they often cover it with black wax. When the child hiccoughs, his mother or somebody else will blow on the fontanella to prevent vomiting. This will "make his heart stand" (*yimisa mibulu*).

⁸⁵²
[854] permissible to push him gently by his elbows and 3) to sing him songs to console him (*khongota*) when he cries. This was taboo before the presentation to the moon.

There is another custom which seems to be confounded sometimes with the *yandla*. It is also performed for small children and is called: *kulakulisa*. When a friend of the family passes through the village coming from afar, from Johannesburg for instance, he takes the new-born child in his arms, throws him up and says: "Kula-kula-kula, u ya tlhasa Johan." (Grow, grow, grow and reach Johannesburg.) This is a minor custom (*nau nyana*); it is more or less play and is not tabooed like the *yandla*.

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²⁷⁸
⁷⁵¹
⁸⁵² After the *yandla*, a new therapeutic agent is added to the decoction of *milombyana*, the *biyekela*. *Ku biyekela* means: "to put inside an enclosure." Twice a month during the afternoon, when the moon is new and when it is full, the family doctor goes to the kraal of the baby, he lights a fire before the door of the hut and cooks his medicines with water in a pot till they boil. Then he draws the embers to one side of the pot and lays on them a big pill, a *mhula*. The *mhula* is made of fat from an ox paunch or from a goat's paunch mixed with medicinal powder. Then he places a mat on end so as to make a small round enclosure: mother and baby enter it, and he covers them with a piece of cotton cloth. They expose themselves to the steam which comes from the pot and to the smoke which emanates from the *mhula*. When both have copiously perspired and the emanation has come to an end, the mother tells the doctor to uncover them, and they emerge from the vapour bath. Then the doctor cuts both of them with a razor on the forehead, on the sternum, on the spine between the shoulders, on the elbow, on the wrist, on the knees and introduces a little of his medicinal powder into the small wounds. The pot with the hot decoction is then taken by the doctor behind the hut, the mother accompanying him. She pours a little of the water into his hands: he spits into it, uttering the sound *tsu* (which is the sacramental act in ordinary worship) and throws it on the child. The mother rubs the whole body of the little one with it; in the meantime the doctor prays to his gods, viz. the spirits of his ancestors. Beginning with the formula of invocation which doctors

765 put strings, made from the same skin, over their breasts. The
292 widow adds new strings when other goats are killed during the
mourning visits which will take place later on, and until the
adjudication of the inheritance. It is a sign that her husband
is dead (a feliwile).

2) THE GREAT MOURNING IN THE NORTHERN CLANS.

765 The foregoing is the sequence of the rites of the Great Mourning
783 in the Ronga clans. In the Northern clans, according to Viguet,
the same elements are found, but in another form.

825 As soon as the mourning lamentations begin, the grave-diggers
278 send some men to fetch the *tinyele*, which are bits of skin taken
from the soles of elephants' feet. These are burnt on charcoal,
together with cocks' dung, and the mourners come and inhale
the smoke with reeds, when they are tired of wailing. The *tinyele*
are considered to be a powerful medicine. It is taboo to eat or
even to snuff before having inhaled this smoke.

765 That first night, everyone sleeps in the open, and the
783 grave-diggers are not allowed to use their mats. They must cut
grass to cover them for fear that their impurity might contaminate
the mats. As usual, sexual relations are suspended between
married people, but the *bugango* is not taboo in the Northern
clans, as girls (*psigango*) are not wives (*basati*). When, on the
following days, visitors come to the mourning, they go straight
to the grave with a small basket of mealies and spread them over
it saying. "Go! Die! You have left us." This spreading of
mealies is a *mhamba*, an offering. Then the doctor comes. It
seems that his operations last only three days. There are no
vapour baths properly speaking, but the doctor burns his powders
together with bits of bark in broken pots, and all the mourners
come and inhale the smoke through reeds, as they did on the
first day.

The purification of the food is performed by a rite which
corresponds with the *lumisa milomo* of the Rongas. The doctor

000 smoke, and rub the incisions with the powder. They will then be able to aim straight (See Annotatio 15). The powder specially prepared from the tendons of slain enemies will be spread on the paths during future wars; foes marching on it unknowingly will suddenly become unable to walk and will easily be killed.

The Zulus are said to have the same customs as the Pedis.

726 I cannot guarantee that all the Thonga clans observe all these
 789 customs.¹ The Nkuna magicians, in olden times, before they were
 278 influenced by their Pedi neighbours, used to dissect the tendons
 751 of the back (riringa) of the slain enemy, which they smeared
 826 with his medulla and hung to the shields of the warriors...
 Enemies seeing these shields would "tjemeka nhlanga" — "have their backs broken," a figurative expression which means to be terror stricken. A part of the body was also preserved and mixed with the war-medicine; the idea which underlies this custom being evidently this: when you have eaten the flesh of your enemies, you have absorbed all their strength and they are unable to do you any further harm (1). We have seen that the "mbhulo," the "nyokwekulu," all the powerful "medicines of the country" carefully kept in each clan, contain a little human flesh. These drugs are used as protective war medicines; most probably owing to the same principle.

II. The treatment of the slayers.

727 To have killed an enemy on the battle-field entails an immense
 775 glory for the slayers; but that glory is fraught with great danger.

266 (1) This custom is the only remnant of anthropophagy remaining amongst the Thongas, and I wonder if this superstition is not the true explanation of the origin of cannibalism. Where cannibalism still prevails, as amongst the Fats of the Congo, I am told that the bodies eaten are generally those of hostile clans, or occasionally that of a wife (who belongs to another clan according to the laws of exogamy). Is it not probable that, in the beginning, these feasts had a ritual and military value similar to that which we find in the administering of the war-medicine in South African tribes? In the course of time, the Fat acquired a taste for human flesh and ate it for their own pleasure. Dealing with anthropophagy, I must not forget that it occurred in several instances in South Africa after the devastation brought about by the Zulu expeditions of 1820-1830. In Zoutpansberg, in the mountains of Drakensberg, Natives reduced to starvation began to eat their fellow men. This also happened in the Bokhakha during the reign of Queen Male. (See Part IV.)

[See pp. 476-477 -- Analysis]

595 in cerevisiam injiciunt.

833 Quod medicamentum ad gravia vulnera curanda quoque

842 conferunt, et liberis praebeant cum caput ut cynocephali
jactant."

[Note 14 (page 285). Doctor G. Liengmei, our physician, often took care of men who asked for medicine that would produce children. They confessed to him that they often slept with three or four wives in one single night. (From some monogamous men we heard that a wife would get so tired that she would go out at night to work just to escape from her husband.) When the doctor told them to abstain altogether from intercourse for five days they were never able to agree to that. For they wanted to regain their generative faculty without giving up their lust. They are said to employ certain remedies even when their powers no longer appear equal to their desires, either in order to excite their sexual desire or to make their wives pregnant. There is a two-fold remedy. First, a man cuts the testicles off a goat--(this animal does not tire, it is asserted, mbuti a yi karali)--and boils them mixed with numerous herbs; then he eats them. Next he collects other herbs and puts them into his beer. They claim that this has such an effect that the man who has no more than two wives should not use this remedy [520] lest, because his own would not be enough for him, he should commit fornication with the wives of others, which would be a grave offense on his part.

595 Virtuous men such as one can find in the village of Mpumo sleep in their own houses and call for the wife whom they desire. Most of them have imposed upon themselves the law not to let any discord break out among their wives; therefore they spend one month in turn in the house of a particular wife.

595 Those who have several wives use still other remedies to
756 excite their sexual desire. Of these remedies they believe
833 one to be particularly effective: The medicine man, after
278 he has rested, retreats into the hills where the female baboons are wont to emit their urine mixed with the menstrual blood. That which remains on the rocks and which gives off an abominable smell the medicine man takes up and boils; from this he makes large pills that he sells to all buyers. The latter put them into their beer.

They also use this remedy to cure grave wounds, and they give it to their children when they shake their heads like baboons.]

000 Annotatio quinta decima (P. 477). Veretro fabricatur pulvis, cuius effectus mirabilis est. Qui, bellatorum carpis

756 evident consciousness of his talent and powers that he explained to me the uses of his medicines.

278 But the most distinguished medicine-man I ever met was old
756 *Mankhelu*, who may be looked upon as one of the masters of
789 the profession in the Thonga tribe. "It is no play, what I am
782 doing! I have beaten an ox (i. e. made a present of an ox) to my maternal uncle Hlomendhlen! I even gave him two oxen, and he taught me his medical art! He led me everywhere, showing me all his drugs." So *Mankhelu* became a regular *ṇanga*, in addition to being a diviner, a master of the art of throwing bones, a rain-maker, a counsellor, and general of the army. His whole family shared his professional character, and helped him in his work. Every year, at the time of *bukanye*, the drugs had to be renewed. His wives went all over the bush to dig out the medicinal roots and to collect them in their *lihlelo* baskets (p. 123). On their return home the bones were consulted to find out who was to cut the roots in pieces (*gemela*). This having been done, they pounded them in their mortars; a portion of this material was dried outside, and reduced to powder without having been cooked; these were the *male medicines*. The other portion was roasted in pieces of broken pots, burnt until it was like charcoal, ground and made into a black powder; these were the *female medicines*. The whole village assembled and inhaled the smoke through reeds during the operation. A goat was killed and a sacrifice performed; the liquid contained in the *psanyi* (p. 410) was squeezed on the burning drugs to put them out; a little *bukanye* beer was also used for the same purpose. In the meantime *Mankhelu* said "*tsu*," and addressed this prayer to his gods, and especially to the ancestor who had taught him his science:

"You! so and so! Let these drugs of yours rise (*pfuka*, i. e. find new strength). Let people come from the Zulus, from Mosilekatse, from Mpfumu! Let them think of our leaves (*matluka*, the common name for drugs). Let them bring elephant tusks, marriageable girls, etc. Let them dream of us!"

756 This operation of renewing the drugs aims at giving them
278 new strength. *Mankhelu* said: "We let our drugs *luma* for
789

the new year ; we raise our calabashes, so that the new season may not be too difficult for us... This will consolidate our home ; bad coughs will not attack us too severely. It will shut out the wind ; we shall no longer be very ill, because these are new drugs. As regards the old ones, they have been contaminated (khuma) by the misfortunes of last year. They are mad (hungukile). A new rain falls ; let there be also new drugs, and we can undertake our journeys to sell our goods." So the nanga removed a little of the old powder from each calabash ; he threw this on the path at a crossway ; then he washed the calabashes at the same spot : "Misfortune is thus thrown away. Passers-by will take it with them as it has been thrown out there by us." Then the new powder was added to the remainder of the old, which was "raised" by it.

In order to throw more light on the nature of Mankhelu's art, let me briefly mention *the roots* (rimetju), or *the leaves* (tluka, ri-ma), or, to use the great, the generic name, *the drugs* (muri, mu-mi) which composed the marvellous powder of the calabashes. He was not a man of one drug. He claimed to be a universal physician, so he mixed together all kinds of drugs, being sure that, in this way, they would certainly be effective in any case brought to him. Here is the description given by him.

Ntjebe : that by which we find strength to trample on our enemies ; we trample also on the winds which spoil the mealies ; we drive out the bad cold (or wind) which has come to us and made us cough. (Notice the triple use of this drug).

Shikuku : that which tramples on misfortune.

Mpoñwana wa burisi matuba-tubana : vanquisher of the enemy and of misfortune.

Shinano : that which induces the enemies to sleep ; you hang some leaves of it on your shield and they are overcome by drowsiness, they do not see you coming towards them.

Nembe-nembe. By it you reach your enemy while he still sleeps and kill him before he can defend himself.

Mpetshu wa milomo : that of the lips ! It overcomes the curses and the assagais of the others !

756 *Rihinga ra ndlela* : a root found on the path ; it helps you to go
 789 on, though others may seek to hinder you in your progress.

Shivunge : that which attracts patients to the doctor.

278 *Nandjiyane* : that which makes his words agreeable, so that
 824 patients will like them ; (from *ku nandjiya*, to be agreeable).

Mvakazi, phuphuma ra matlhari : that which is used to make the slayers vomit the main drug of the *tintebe* (l. p. 479).

Mbendjula : that which strengthens all the other drugs.

These are the principal trees, or plants, used for the preparation of the powder. They must be *salted* by the addition of the sea, viz., of the medicines taken from the sea, which Mankhelu uses to cause rain to fall (p. 321).

The sexual character of the drugs is essential. The female are used principally for sprinkling the army and the assagais, the male for treating diseases. We find here again the law of opposition of sexes ; the military domain is the male domain par excellence : it must be treated by means of female drugs. On the contrary, when slaughtering a she-goat for the sacrifice, a little of the male drugs must be placed in its mouth and the weapon used to kill it must be smeared with the same, and vice-versa for the he-goat. "To act otherwise is taboo. All the *ñanga* do this" (p. 417).

755 There may be some true scientific elements in Thonga medical
 757 practice. Experiments have been made in using certain roots to cure certain diseases, and tradition has handed down some prescriptions from father to son. Why should there not be effective curative properties in plants of their country just as in the *Cinchona* bark, or in Castor oil seeds? And why should they not have discovered them?

756 However the Native *ñanga* is by no means a scientific man, and the best,
 789 the most renowned, are perhaps the least scientific. Those who treat only one complaint, and only know one drug, are perhaps those most resembling real physicians ; they act on the results of experiment. But the line between science and superstition is very soon crossed, and the medical art passes with the greatest ease into the domain of magic, all the more so as the difference between Science and Magic is not perceived. *Muri*, which means originally tree, plant, medicinal herb, is at the same time any means of producing any effect, natural or super-

752 until he has removed as much as he can of the tooth! Sometimes he breaks the jaw also; the jaw may even pass through the cheek, causing a frightful wound! Once one of my colleagues had to perform the operation of the removal of the inferior maxillary bone, which was protruding as the result of the so-called extraction of a tooth by a *ñanga*! — *SNAKE BITES* are treated with a powder made of a snake burnt to ashes, and some ingredients mixed with it, the whole being *salted* with common salt. Incisions are made in all the joints, wrist, ankle, elbow, and also in front of the neck, and the powder introduced into them. Children are inoculated as a means of prevention, so that, when bitten, the venom will not affect them; the doctor has "preceded the snake" (*yi yi rangerile*).

757 *Medical cases* are generally treated more rationally than surgical
278 cases. Here are some of Kokolo's and Spoon's prescriptions.

To begin with the drug used when one "feels his head," in other words has a *headache*; this is the root of a shrub called *Nhlangula*, which seems to be a regular anaesthetic, and is used as follows. The fresh bark is scraped with a knife, and a certain quantity is folded up in a cloth and applied to the forehead for half a day. In case of *toothache* the same drug is used together with another called *Ndjenga*: they are boiled; a little of the decoction thus obtained is held in the mouth, and the pain should disappear.

When it "bites inside," that is to say when one suffers from *colic* or looseness of the bowels, the remedy is *Munwangati*, *Shimbyati* and *Shidlanyoka* made up into a bunch. The doctor prepares this medicine with great care, cutting the roots into equal lengths and tying them together with a band of palm leaf. (See illustration, No. 2.)¹ He concocts his remedy with a larger quantity of the roots of the milder type, and only a few pieces of those which act more violently. The bunch called *shitsimbo* is then boiled to bring out the active principles of the drugs, and the decoction is taken by the patient, just as it is. Sometimes it is mixed with maize, when preparing the meal, and taken in that way. As the bunch, or packet, of these roots retains its medicinal properties for a long time, a single packet may be used over and over again during a whole week.

The prescription for *dysentery* is as follows: *Shimbyati*, *Shi-*

¹ [p. 460 -- *analyst*]

- 757 *dlambangi*, *Likalahumba*, *Nkonono* (*Terminalia sericea*) and *Nsala* (*Strychnos spinosa*). That for *bronchitis*, or for a cold in the head, is *Menyomamba*, *Mphesu* (a kind of mimosa, *Albizzia versicolor*) *Shongwe*, *Ntshatshe* (a papilionaceous shrub), *Gowane* (*Zygia fastigiata*, a large mimosa) and *Muhlandlopfu*. The last is a very powerful drug; the last but one less so. For *hydrocele* the following are used: *Lihlehlwa*, *Ntshatshe*, *Nkonono*, *Mamuntana*.



Thonga Pharmacopoeia.

1. Box made of maize bracts, containing medicine. 2. Shitimbo. 3. Skin of a mole, containing powdered drugs. 4. Pill (Mhula). 5. Bracelet of *tjukunyana*. 6. *Timfisa*, amulets. 7. *Sungi* root tied round the ankle.

The Natives regard this complaint as contagious, and as being transmitted by matrimonial relations.

I obtained two *purgatives* from my Native doctors. The first is an *aloe*, or cactus, a species of which grows plentifully on the sand dunes. The sap is squeezed on to grains of millet or sorghum, which are kept in neatly constructed boxes of maize leaves; these are made by plucking an ear of maize, breaking off the cob and leaving the large bracts which enclose it and which adhere to

the stalk at its base: This is a very primitive receptacle, and easily procurable (No. 1). The medicine is thus kept until required for use, when it is ground to a powder and taken in water. The second of these purgatives is the bark of a tree growing in the Nkomati valley in the Khosen country. This is the one, already alluded to, which was appropriated by one of our Christians, named Eliashib, who administered it to the Rikatla folk in such generous doses that it generally did more harm than good. 757 278

Three or four other roots form part of the packet for children ; these are called, as previously explained (I. p. 48), by the general term *milombyana*, medicines to promote the growth of newly-born infants. If an intestinal parasite be expelled by *dlanyoka*, it is burnt to cinders and reduced to a powder ; an incision is made in the belly and loins of the child, into which the powder is rubbed. This is a kind of inoculation, a further application of the principle "like cures like."

The packet used for treating *haematuria* contains six drugs : *Humbutlo*, *Ntshopfa*, *Shintitana* (an Apocynaea shrub related to the *Artabotrys*, p. 330), *Likalahumba*, *Ndjindjila* and *Shimbyati*. According to doctor's directions these are boiled in a pot with beans ; after a while the packet is taken out. The patient must then transfix one bean with a thorn and throw it over his left shoulder ; he pierces a second in the same way and throws it over his right shoulder, then a third, which he swallows. The first two beans are used to "try the earth," that is to say, to propitiate the several evil influences existing in the soil, which have probably been the cause of the illness. Such is the first part of the treatment. The second part consists in pounding large white tubers (something like elongated potatoes) in a mortar. The paste thus obtained is squeezed into a jar, and the patient must take this juice as well as the beans, seasoned as aforesaid ! Every evening he must drink a cup of the bitter mixture (the packet broth), and also a cup of the sweet medicine made from the tubers. If, after this, the *haematuria* does not stop, the patient will be given a *phungulo*, a turkish bath, which I shall describe later on. The foregoing is Spoon's method of treatment. — Dr. Kokolo had another cure for the same complaint ; he

757 used *Shirole*, *Nembe-nembe*, *Likumba-kumba* and *Nhlanhlana*,
 278 which he recommended to be taken in the usual way as a tisane, cutting them up in small pieces in a pot. They are roasted on a brazier and the smoke inhaled through a hollow reed; the carbonised pieces are ground to a powder which is mixed with ordinary food. A curious fact to be noted with regard to this complaint is that the patient's wife, if he be married, has to undergo the same treatment. — *Gonorrhea* is treated with *Shilangamahlo*, *Hlahlana*, *Nembe-nembe* (*Cassia petersiana*) and *Ntinti* (*Artabotrys Monteiroi*): If necessary *Shimbyati* is added as an adjuvant. It is with the leaves of this latter plant that Kokolo made the huge pill which he presented to me (No. 4).

For the last named illness, as for haematuria, if internal treatment does not suffice, a more efficacious method "for outward application only," is resorted to. A certain number of roots will be burned and pulverised, the black powder thus obtained being mixed with fat taken from the paunch of an ox. This is rolled up into a ball and placed on red-hot embers, and the patient must expose the part affected to the heat thrown out, and to the smoke thus engendered.

Fever is not considered very dangerous by the Thongas, and strange to say, has no special name. It is called "to feel one's head", or "to have a hot body". Natives are so accustomed to it, and its attacks are generally so mild, that they do not take much heed of it. They lie on the ground, exposed to the burning sun, wrapped in a blanket, and perspire to their heart's content. "Take the root of *Mbalatangati*, cook it in a little pot and drink it with a spoon; you will have a good sleep," says Mankhelu.

Consumption (lifuba) is treated as follows by Mankhelu. Part of the lungs of a crocodile, and of a sheep, is mixed with fat taken from a gnu and a root of the *Khawa* tree. All the ingredients are burnt in a broken pot and the patient must inhale the smoke through a reed; this will dry up his chest, because the fat of the gnu is always dry and cannot melt!

757 *Leprosy*, "the vanquisher of physicians," is treated by some specialists. There was one near Rikatla, but he absolutely

refused to communicate his secret. He belonged to the Chopi 757 tribe. The Ba-Pedi forbid sexual relations to lepers.

A nursing woman who has no milk must take a certain 853 Euphorbiacea shrub called *nete*, containing a milky juice, crush it in the mortar, cook it in water and drink it. When a cow refuses to feed her calf Natives smear the calf with the *ribvumbara* herb, which has a pleasant odour. The cow smells this, and allows the calf to suck.

The treatment of *sterility* has already been described (I. p. 190) 842 Mankhelu tried to cure it by digging a root of *Nemhe-nemhe* 278 and one of *Nhlangouume*; he cooked both together, and ordered the woman to eat them during a period of six days, mixing them with her food. This drug was considered as "closing her" (pfala), so that she would no longer have her "tihweti," and thus be enabled to conceive. In the meantime, she had to undergo the horola or hondlola rite, which I shall describe presently.

Small-pox, nyedzane, was on several occasions introduced by the 164 Whites, or by the Zulu armies on their return from their Northern raids. There have been at least five or six epidemics in the neighbourhood of Lourenço Marques during the last fifty years.

I had the opportunity of witnessing the last in 1918 in Rikatla and 751 thus obtained first-hand information on the way Natives treat this disease and on their strange ideas concerning it. I published a detailed account of these in the *S. A. Journal of Science*, July 1919, and will give here a description of the most important of these customs connected with *small-pox amongst the Ba-Ronga*. When small-pox has invaded the country and reached the borders of the territory of a clan, the headmen assemble at the chief's residence and decide to proceed to the general inoculation of the population. This is a remedy which they have long been accustomed to use. They have noticed that the disease is milder when produced by inoculation with the virus than when it *hahela*, i. e. flies to the person. (There is some truth in this assertion; the protection afforded however is not very effective, and severe and even fatal cases often follow the inoculation. It does not always secure immunity from a second attack.) The virus is provided by the people of a neighbouring clan who have already been attacked by